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# The Anglican Digest

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*A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.*

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WITH THIS ISSUE we welcome the 16,000 clergy and people of the Diocese of the Rio Grande, together with their newly consecrated Bishop, The Rt Rev Dr Terence Kelshaw. This unique and colorful diocese, which covers New Mexico and Southwest Texas, dates its history from 1859. We also welcome to the TAD family of readers the 1,600 members of the Church of the Ascension in Knoxville, Tennessee, whose rector is pictured on page 18. A reminder to clergy: we would be happy to provide your entire parish with a subscription to TAD. Just send us your mailing list which will, of course, be kept confidential.

*C. Frederick Barbee*

The Rev C. Frederick Barbee, Editor

### *Our Common Life*

THE TWO "ISMS" which are surely the curse of our age are two opposites: individualism and collectivism. There is nothing wrong with being an individual. Indeed it is Christianity above all world religions which validates the worth of every individual: "Even the hairs of your head are numbered." Equally, there is nothing wrong with a view of society which emphasizes that "no man is an island." Yet once an idea becomes an "ism" it becomes an idolatrous half-truth. The doctrine of the church, like the doctrine of the Trinity, holds together in perfect balance the place of the individual within the corporate body and the communion of the spirit. St Paul tells us that in the healthy body no member competes with another and no member seeks to be tyrant over another.

The Anglican Communion is not just a federation of churches. It is more. It seeks to share a common life while cherishing the individuality of different and differing churches. We must make it work, not only for the sake of the Church, but for the sake of the world, and not least because such a fellowship should reflect nothing less than the life of the Trinity, revealed to us as three persons in the communion of a single God-head.

—The Rt Rev Michael Marshall

# Live Oaks

**HISTORICALLY**, the Episcopal Church, with the entire Anglican Communion, has understood her authority to be contained in Holy Scripture, the Apostles' and Nicene Creeds, the Sacraments of Baptism and Holy Communion, and the historic Episcopate, all understood through the Thirty-nine Articles and the Prayer Book tradition. In this difficult period of our church's life *this* authority needs to be prayerfully reconsidered.

Do you remember St Paul's speech to the synagogue of Antioch in Pisidia (Acts 13)? In that speech, as Paul reviews the history of God's salvation throughout the generations of God's people, he says of King David that he "served the purpose of God in his own generation." How shall we serve God in our generation in the Episcopal Church? There are many ways, but essential to them all is constant prayer for our church that she might guard the Apostolic faith in these days. Equally essential is the necessity of teaching the true nature of that faith as we have received it from the generations before us.

Anglicanism makes a distinctive contribution to Christendom. It holds within itself the enormous breadth of growth in the tradition of the Christian religion, from the centuries of the Creedal formulations, through the developments of the Middle Ages and the Scholastics, up to and including the Protestant Reformation, though not so as to cut itself off from its roots. Anglicanism is like great live oaks gently filtering the power of God's truth shining through the centuries. What would Christendom be like without Anglicanism? What would the pathway to our Church be like without those live oaks? Of course, in the end, God's truth will prevail, and God's goodness in Jesus will sustain us to the last. But God's will for us does not act apart from our freedom. His service is perfect freedom, and His will must become our own. Unless we serve Him by passing on true Christianity in the great Anglican tradition to the generations of our children and grandchildren, we will not have served God in our generation, and the pathway to our church could be lonely and scorching hot.

—Michael Carreker, Savannah, Georgia



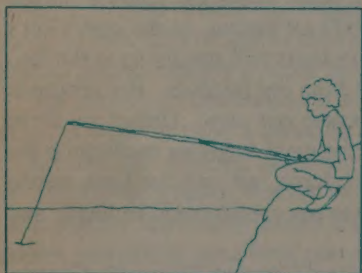
# Vacation

**T**AKING A VACATION is like falling off a log, right? Wrong: for many Christians, it is difficult to take a vacation without all semblance of Christian practice disappearing. Some people go on vacation to leave all responsibilities behind, including Christian ones. They do not want to go to church on vacation or say their prayers. They want to take a vacation from God and His inexorable demands. They want to be free to indulge themselves without worrying about sin. This approach leads to a most unsatisfactory vacation: people end up feeling guilty and vaguely aware that something is wrong. It produces a mildly foul temper, which is only resolved when the return to Christian routine forces them to deal with their selfishness. Then, as they face all of the sin of the vacation, they can repent (with

the inevitable remorse), and get on with their regular Christian life.

Some people have another sort of problem with vacations: they find it hard to relax. We might think that work is hard and relaxation is easy. Yet it is not always the case. Some people find it exceedingly difficult to stop rushing around. When they have a vacation, they approach it with a certain amount of dread. They fear the unstructured time. What will they do with it all? For such folks, a vacation is more tiring than the regular routine of work, for they must not only complete all their activities, but they must also supply the activities to be completed.

The foundation for Christian vacations is to be found in Scripture. We are taught that the times of rest are extremely important for us. Israel was commanded to keep the Sabbath. It was to be a day of worship, holy to the Lord; it was also to be a day of rest. It was to remind God's people that He had made them and that He sustained them. They did not survive by their own hand. It served to keep their labor in perspective. Labor was good and human. But it was



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no substitute for what God does for His people. The sanctified time of rest helped to keep this all in order.

One of the distinctly Christian problems is that vacations tend of their nature to be self-indulgent. We may well think of a vacation as a right, so that if something comes up to prevent us from taking our vacation as planned — the situation at work, an illness in the family — a certain amount of resentment results. Moreover, we go on vacation to do what we want. If we extend this to be the ruling principle of our time on vacation, we will surely end up in a great mess. For self-indulgence is the very opposite of Christian life, which has sacrificial love at its center. This does not mean that vacations are unchristian. It does mean that they present special problems.

Self-indulgence manifests itself in the attitude that everything ought to revolve around me: everything is here for my comfort. Then when anything goes wrong — rain at the beach, bad food at the restaurant, no room at the hotel, car trouble — I claim the right to resent it. (I may also claim the right to vent my anger on everyone also.) Similarly, I expect my desires to be satisfied — I wish to see

a particular movie whether everyone else does or not. And if my desire is not satisfied, I am entitled to compensation of one sort or another. It is surprisingly easy to fall into this on vacation. We are without the usual mechanisms by which we catch ourselves when we are selfish.

The key is to remember that we are Christians. This means that the vacation (as all of human life) is not our right but God's gift to us. It is to be received at His hand. This is the antidote for self-indulgence. We are on vacation to be refreshed as Christians, not to be refreshed by being pagans for a time. If we maintain an attitude of simple thankfulness we will not go far wrong. Then we will not expect everything to go our way any more than it does the rest of the year. If we fall (and the resentment begins), then we can repent and return, thanking God for what we have.



When we take time off, what is to be accomplished? From the human standpoint: rest and refreshment. It is time to lay aside our daily burdens of work in order to find some refreshment of spirit. In the time allowed us we will no doubt want to play — however we may wish to do that. We will want to be with family or friends and take the opportunity to be with them in the ways that are not possible during the routine of work. Laying aside our usual preoccupations of work allows us the energy for other pursuits. That change should in turn allow us a general refreshment, preparing us to return to work with renewed interest and vigor.

From a Christian standpoint there is something else which is to be accomplished in a vacation. The Christian will be seeking refreshment for the spirit as well as mind and body. He will be seeking rest and refreshment in Christ. If it is not to be a vacation from God but a vacation in God, then we must sustain our prayer life even while we relax. This is not easy. Often prayer requires effort and work for us. We are tempted to think that we should leave it behind with our other work when we go on vacation. While we cannot

do that altogether, it is appropriate to alter our general rule of life when we are on vacation. As our schedule is undoubtedly changed, some such alteration is almost inevitable. But even beyond such necessary adjustments, some relaxation of rule is generally in order. Prayer should not be a burden on vacation. But neither should it be abandoned altogether. Between these two extremes lies the Christian pathway.

For a Christian's vacation to succeed, he must sustain his prayer, even if the supporting structures of rule are altered. For this is the substance of his relationship with God. To do this we must first of all recognize that we are not going away to get away from God: it is not a vacation from prayer and worship.

Then we need to examine our rule and make some practical adjustments. We will need to decide



*Barbara Inc.*



what we will maintain and what we will relax on vacation. We will need to retain some sort of set prayers on a daily basis. If we normally say both Morning and Evening Prayer, we might want to say just one. If we usually say one (and if that would be burdensome on vacation), we can substitute a brief form of family prayer (from the Prayer Book, for example). The point is to take on enough to retain the spiritual continuity of what we do the rest of the time, but not so much that it is a burden all the time.

The same principles apply to the other elements of our rule, especially worship and meditation. Sunday worship may be a problem if we are travelling. Camping out in the wilderness or sitting on an airplane would make it impossible to be at the Sunday Eucharist. In such situations, we should be sure to take a special time for prayer in observance of the Lord's Day, corporately if possible.

Vacation is also likely to present opportunities for special reflection on one's Christian life. So often in the course of daily routine, we think of things we would like to think about — and they never quite get the time devoted to them. Vacations can help.

We may want to frequent a weekday Eucharist if our vacation arrangements permit it. This will give us a splendid chance for quiet worship. All of these are opportunities to sanctify the time of rest. There are obviously many ways of doing so. If we consciously accept the need for sanctifying our vacations (in other words, vacationing as Christians), we will rise to the challenges of a vacation and take best advantage of the opportunities. Our vacation will then provide growth and refreshment for the spirit as well as for the body and mind. It will be for us another opportunity for Christian growth.

— The Rev David Ousley, *Pilgrimage; The New Yorker*

## Liturgy and Drama

There is a sense in which a church service is dramatic, not that the priest is a performer and the congregation an audience, but rather that the performance of both—i.e., their lives and their worship—is evident to a higher but unseen audience, God.

— *The Seductive Image*

# Whatever Happened to Inquirers' Class?

IN THE RECENT and much-needed proliferation of ideas regarding the growth of the Church, little has been said about the one offering which used to be part and parcel of nearly every Episcopal congregation: the Inquirers' Class.

Time was when these classes, offered faithfully year in and year out by the rector, would not only produce candidates for Confirmation, but also create opportunities for witness, fellowship, and learning. Episcopalians were encouraged to *bring* their unchurched friends to these classes, thus providing a review of the fundamentals of the faith for communicants, as well as an introduction to the Church for those not counted among her members.

If the newsletters received by the Digest are any indication (and we receive thousands monthly), this form of adult education has gone by the wayside in the majority of our congregations. Yet we are also aware that in the last twenty years Confirmations in this Church *have declined by almost 65%*.

What has happened to Inquirers' Classes? On the one hand, we applaud the extensive formation process known as the Catechumenate — but it is cumbersome as an accessible *introduction* to the faith by large numbers of people. On the other hand, it was appalling to read of a parish whose preparation for the sacramental rite of Confirmation consisted of a two-hour session the day before the Bishop's visitation.

It appears that this matter must be put in perspective. We believe that Inquirers' Class suits the needs of many for preparation for Confirmation and is an appropriate and practical introduction to the more fully developed Catechumenate. Many priests excuse the paltry numbers presented for Confirmation on a mistaken application of the sound theological understanding of Baptism as the sacrament of incorporation. One does not



preclude the other. Baptism does not preclude Confirmation instruction for adults or young people.

This year ask your rector *when* Inquirers' Class begins and tell him you will be there with friends. The hunger for adult knowledge in the Christian faith is self-evident. If the Episcopal Church does not teach, who will?

—The Rev Travers C. Koerner  
TAD Editorial Associate for the South

Editor's Note: Need ideas for Inquirers' Class material? Write TAD, PO Box 11887, St Louis, MO 63105 for a list of resources used successfully with the 155 adults enrolled in this year's Inquirers' Class at the Church of St Michael and St George, St Louis.

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## TAD's Editorial Associates

*Northeast*—The Rev John G.B. Andrew, St Thomas Church, New York City

*Southeast*—The Rev Jack Iker, Church of the Redeemer, Sarasota

*Midwest*—The Rev Carlson Gerdau, Diocese of Chicago

*South*—The Rev Travers C. Koerner, Trinity Church, New Orleans

*Southwest*—The Rev Stuart H. Hoke, St Andrew's Church, Amarillo

*West*—The Very Rev Alan W. Jones, Grace Cathedral, San Francisco

*Rocky Mountains*—The Very Rev Donald S. McPhail, Cathedral of St John, Denver

*Pacific Northwest*—The Rev Kevin E. Martin, St. Luke's Church, Seattle

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*The following article first appeared in The Joliet Explorer, Roman Catholic Diocese of Joliet, via Advance. As we keep the Prayer Book feast day of St Mary the Virgin (15 August), may we see the wealth of Marian devotion in our own Anglican tradition.*

## Mary

I AM GRATEFUL to the editor of the *Joliet Catholic Explorer* for the invitation to share some reflections upon the Blessed Virgin Mary from an Anglican perspective. I think that it is fair to say that one of the fruits of the ecumenical movement has been a growing convergence among Christians of quite different traditions of the unique and singular role of Our Lady in the mystery of our redemption, and of her enduring place in the consciousness of the community of faith as archetype and sign of responsiveness and fidelity to the Word who seeks, through the Holy Spirit, to dwell at the very heart of human life and become bone of our bone and flesh of our flesh. In this sense Mary is truly a symbol of the Church: that enduring community of women and men who are ready "to receive the word of God and keep it" (St Luke 11:28).

The Book of Common Prayer, the official liturgy of the Episcopal

Church, gives a privileged place to Mary not only in the sequence of feasts which celebrate her vocation as Theotokos (God-bearer), but also in the prayers which celebrate the communion of saints and the enduring fellowship of love and prayer which that communion represents. Hence we pray at the Eucharist, "Rejoicing in the fellowship of the ever-blessed Virgin Mary and all the saints, let us commend ourselves and all our life to Christ our God." Elsewhere we pray in thanksgiving for "the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs...that encouraged by their examples, aided by their prayers and strengthened by their fellowship, we may also be partakers of the inheritance of the saints in light." This prayer clearly acknowledges the witness to a deep but discreet devotion to the blessed Virgin within the Anglican tradition which becomes more exuberant and less restrained in the work

of her poets from George Herbert and John Donne to T. S. Eliot, as well as that of other hymn writers.

The Anglican tradition, which perceives itself at once Catholic and Reformed, provides therefore a climate in which, beyond the official liturgy of the Church, the various devotions to the Blessed Virgin Mary can take root. Many Episcopal churches and cathedrals boast chapels or shrines dedicated to Our Lady, and the Anglican Shrine of Our Lady of Walsingham in Norfolk, England (a restoration of a medieval shrine despoiled during the reign of Henry VIII) attracts thousands of pilgrims each year, not least among them the Archbishop of Canterbury, the head of the worldwide Anglican Communion.

On the fifteenth of August, the Feast of St Mary the Virgin, Mother of Our Lord Jesus Christ, the Episcopal Church prays: "O God, who hast taken to thyself the blessed Virgin Mary, mother of thine incarnate Son: grant that we, who have been redeemed by his blood, may share with her the glory of thy eternal kingdom..." Nothing is said either in the title of the feast or in the body of the prayer which would suggest just how this "taking" on the part of God was accomplished, which simply indicates the Anglican preference for discretion in the face of mystery as well as a reluctance to exceed the biblical witness in matters of definition.

— The Rt Rev Frank T. Griswold III, Episcopal Bishop of Chicago

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## Thanks!

We are grateful to our seminary representatives who are responsible for distributing TAD to students and faculty at the following schools: **General**, Herbert D. Thomas; **Berkeley at Yale**, Mary Sommar; **Bexley Hall** (no representative); **CDSP**, T. M. Van Culin; **EDS**, William P. Simonetti; **Southwest**, Stanley Gerber (graduating) to be replaced by Terry Goddard; **Nashotah House**, James Snell (graduating) to be replaced by Scott Shumate; **Virginia** (no representative); **Sewanee**, James Anderson (graduating) to be replaced by Bob Montiel; **Seabury-Western**, John D. Cornelius; and **Trinity**, Louisa Brown, to be replaced by Carl Neely.



# “The Church is Always Asking For Money”

SOMETIMES YOU HEAR people say, “The Church is always asking for money.” That statement is untrue.

It is the world which is always asking for money, not the Church. When did you last go to the grocery store and the checker failed to ask you for money? Your mortgage company asks for money with unfailing regularity. If you are like most people, each month brings a new collection of bills. Are any of them from the Church? Who withholds a percentage of every dollar you earn? Your Uncle does that. Your Father does not.

There is no free lunch—except at the Church. You can attend worship every week—there is no admission charge. If you are sick, one of the clergy will visit you in the hospital. Where else can you get free counseling when you need it? Where will your children be married? Several hundred people receive a newsletter each week. None receives a subscription notice “asking for money” as with other publications.

What do you do when your loved one dies? What will it cost? The funeral home will certainly charge for its services. Your church will not. The Church building will always be there when you need it—clean, heated and with kitchen and nursery provided. You make full use of it and never pay one dime. No one will even know whether you contribute or not.

You have to pay taxes to provide your children “free” public education, but your Church operates a Sunday School which will give quality Christian education with absolutely no cost or obligation. The Church requires no membership fee, no annual dues. It never sends its members a bill. Is there any other organization in the world that functions that way? I don’t know of any. You see, the truth is the Church “asks for money” LESS than anything else you can think of.

Consider this paradox. Compared to the government and the bill collectors, the Church almost NEVER asks for money. Yet of all the things your money could be used for, very few are more important than what the church provides.

The Church is here to share the love of Jesus Christ himself. Our money goes to serve him. We will continue to provide ministry in Jesus' name to everyone, whether they can afford to contribute or not. Isn't that something you would like to be a part of?

—*The Epistle of St Paul's*, St Paul's Church  
Kansas City, Missouri

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III John 15 *Beloved, I pray that all may go well with you and that you may be in health; I know that it is well with your soul.*

## How's Your Soul?

*When peace like a river attendeth my way,  
When sorrows like sea billows roll:  
Whatever my lot, thou hast taught me to say  
"It is well, it is well with my soul."*

The author and composer of that hymn lost his wife and four children in a shipwreck. Years later, on a missionary journey, when his ship seemed near where his family perished he wrote those words. Sorrows like sea billows had indeed rolled over him. Yet all was well with his soul. I mentally sing his song and I am refreshed. My sorrow or suffering, or whatever it is that troubles me, is trivial compared to his; but I know his Lord and Savior as my own, and there comes to me the blest assurance that all is well with my soul.

—*Forward Movement*

# Daily Prayer

WHEN JESUS TAUGHT the disciples to pray he gave them his own prayer enforced by his example and witness. Each act and deed was performed in prayerful union with the Father. Time itself was seen as holy. The custom of observing fixed times of prayer to hallow the day was inherited by the early Christians from their Jewish forebearers. These "hours" as they were called, consisted of words of praise, thanksgiving and intercession structured around the recitation of the Psalter.

With the rise of monasticism this daily corporate prayer became more and more clericalized. The *Opus Dei*, as St Benedict called it, oriented the monastery. Corporate prayer was offered eight times a day covering all the waking hours. The Psalter still formed the core of this course of prayer, but only brief passages of Scripture interrupted the progress of psalms, antiphons, hymns and prayers. The secular non-monastic clergy were bound to read the Daily Office, but rare were the occasions when the laity would participate in this offering of daily prayer.

Anglican reformers in the 16th century, seeking to recover the place of Scripture in the devotional life of the Church and seeing the vernacular as the obvious vehicle for catechesis, reduced the round of eight services to two. Stress was placed on the Divine Office as a corporate act of the whole Church and provisions were made for Morning and Evening Prayer to be offered in the churches daily. A lesson from both the Old and New Testaments was appointed for each day, making it possible for virtually the entire Bible to be read on a systematic basis during the year.

The Daily Offices of Morning and Evening Prayer are perhaps the greatest liturgical treasure of the Anglican Communion. Providing a balance of Scripture, Psalter, Canticles and Prayer, the Office has been widely emulated in other Christian traditions. Many have come to see it as a way of systematically encountering the Scriptures and incorporating their timeless message into the needs and concerns of daily life.

—The Rt Rev James Winchester Montgomery in *The Daily Office*



# My Hour In Chapel

“MY HOUR IN CHAPEL is more important than I can fully know myself. It is not an hour of deep prayer, nor a time in which I experience a special closeness to God; it is not a period of serious attentiveness to the divine mysteries. I wish it were! On the contrary, it is full of distractions, inner-restlessness, sleeplessness, confusion, and boredom. It seldom, if ever, pleases my senses. But the simple fact of being for one hour in the presence of the Lord and of showing Him all that I think, feel, sense, and experience, without trying to hide anything, must please Him. Somehow, somewhere, I know that He loves me, even though I do not feel that love as I can feel a human embrace, even though I do not hear a voice as I hear human words of consolation, even though I do not see a smile as I can see a human face. Still the Lord speaks to me, looks at me, and embraces me there where I am, still unable to notice it. The only way I become aware of His presence is in that remarkable desire to return to that quiet chapel and be there without any real satisfaction. Yes, I know this, maybe only retrospectively, that my days and weeks are different days and weeks when they are held together by these regular ‘useless’ times. God is greater than my senses, greater than my thoughts, greater than my heart. I do believe that He touches me in places that are unknown even to myself. I seldom can point directly to these places; but when I feel this inner pull to return again to that hidden hour of prayer, I realize that something is happening that is so deep that it becomes like the river bed through which the waters can safely flow and find their way to the open sea.”

—Henri J. Nouwen

# Changes in the Church

LIFE IS FULL of changes. The ones we like are called improvement, progress, development and other favorable terms. Those we don't like are spoken of as deterioration, destruction, degradation and other unfavorable expressions. Even if they are improvements, changes usually involve problems. A better job usually entails some sacrifices. You may move to a better apartment or house, but leaving your friends in the old neighborhood may prove a permanent source of regret. And how many marriages have been broken by the transition from rags to riches when one spouse achieves a massive increase in income!

Too many changes at once are overwhelming. If a man retires (as he had wished to), loses his wife, and moves to a new home all in a short period, the statistics warn us that he is gravely in danger of alcoholism and suicide. These changes might have been well managed if they had taken place over a decade.

What is true here of individuals also seems to apply to groups. A business, a political party, or a school may be overwhelmed by too many changes at one time. Most responsible observers today would agree that it was overwhelming to many Episcopalians when, in the midst of a decade of unprecedented social activism in the Church, the Prayer Book was drastically changed and it was decided at the same time to ordain women as priests. Many individuals who might have accepted or even welcomed one or more of these changes simply could not swallow them all at once. It would also be widely acknowledged today that the Episcopal Church did not do enough to soften the blow.

The question that arises, have we learned anything? Those who ignore the lessons of history are doomed to repeat them. Does the House of Bishops care? Many church members would like to know whether the bishops see a personal obligation in solving problems which have arisen and for which the bishops are in no small part responsible.

— The Rev Canon H. Boone Porter, *The Living Church*

# Signs of Hope

MOST PEOPLE EITHER love or hate large parishes. Their admirers find them congenial homes for a style of worship, a variety of programs, and a quality of ministry life that once experienced is never forgotten. Their detractors sometimes see them as monolithic, aloof, and self-satisfied. This past April one hundred and twenty people who see these parishes as signs of hope for the Episcopal Church gathered at Kanuga Episcopal Conference Center, near Hendersonville, North Carolina. They were clergy and lay staff from congregations of one thousand communicants or more, and they gathered to share their common experience of dynamic growth and exciting life in the service of God and His Church.

Traveling from fifteen states and five provinces of the Episcopal Church, the participants came from eighteen different congregations. Most had never met one another, but their energy and enthusiasm was so tangible that within hours friendships were beginning and everyone present knew they had come upon a magical moment in

ministry. In plenary sessions devoted to the theory of congregational dynamics, in peer group sessions linking person to person around their common role or ministry function, and in workshops selected according to interest and need, the conference participants were strengthened, inspired, and encouraged to continue the exciting work of building the body of Christ in the midst of the larger congregation.

The conference was born out of the vision of a few people who shared the conviction that there is something uniquely good to be realized in the strong and healthy large parish. This conviction was one which they had learned to maintain even in the face of the all too common misunderstanding and prejudice against them sometimes found in the Episcopal Church. They retained their optimism in spite of this because all had experienced the remarkable fruitfulness of the vital large congregation. The commitment these parishes make to evangelism and social ministries, to quality liturgy and music, and to the wider work of



the whole church, is too significant to be ignored.

Invitations went out to two hundred and fifty parishes throughout the United States, whose only known similarity was their reported communicant strength. Those who responded converged on Western North Carolina from Denver, Colorado in the West, to Ridgewood, New Jersey in the East, and from Chicago, Illinois in the North, to Orlando, Florida in the South. The theological diversity of parish style was far outweighed by their unity sociologically, a major point made by Rev Arlin Rothauge.

Father Rothauge, who has worked in the office of Congregational Development at "815" for years, was indirectly responsible for inspiring the conference, since his work on congregational size as a factor in the ministry of evangelism had profoundly shaped the thinking of the planners. After briefly reviewing this seminal work (*Sizing Up The Congregation*), he went on to suggest that characteristics of each smaller congregational pattern are present together in the larger church. In fact, the issue of complex diversity and how to manage it effectively in the service of the gospel of Jesus

Christ becomes, for these parishes, a defining characteristic which makes them different.

Another critical component in the life of the dynamic large church, according to Rothauge, is the extent to which it comes to have many of the characteristics of a religious movement. Members of these congregations begin to find their whole "cosmos" defined by their participation in them, and therein lies one of the dangers and one of the opportunities. The danger is that the parish will forget its responsibility, in the Gospel, to the whole church. The opportunity is that these parishes are large enough and strong enough to help shape the future of the whole Church.

While theory informed the gathering, practical cooperation and interaction gave it life. The



*Father Schuler, co-convenor*

presence of so many staff persons (a majority of whom were lay professionals) truly leavened the lump. Whereas local diocesan meetings often left them feeling isolated, since they rarely have peers locally who are struggling with the same issues, the Kanuga Conference gave them hope, new ideas, and redoubled excitement for their unique ministries in the body of Christ.

Yet another component in the conference was the sharing of two distinct congregational models. The Rev Edward L. Salmon, Jr. told of the remarkable life and growth of the Church of St Michael and St George in St Louis, Missouri, which has more than doubled in a decade to over 2800 members. The Rev Dennis Maynard later illustrated the challenges

of a large multi-staff congregation by discussing Christ Church in Greenville, South Carolina, which employs one hundred and twenty people!

Workshops ranged from those focused on new member incorporation and leadership training models to building a strong youth ministry and developing individual gifts and talents. Of particular interest to almost all participants was the workshop on small group development and nurture, and the one which focussed on maintaining a healthy personal spirituality. Participants chose between twenty different offerings over a two-day period.

People arrived on Monday with high hopes, and departed on Thursday with most, if not all, of their expectations realized. The excitement at the conclusion of the week was even more tangible than at the beginning. Clear agreement was reached to hold the conference again, and to broaden the participation by offering it in more than one geographic location in 1990. An ongoing network of large congregations was proposed, and tentative plans were made to facilitate its formation. The consensus of all was the expressed desire that such a network be set up to help the



*TAD's Editor leads workshop at  
Kanuga Conference*

whole Episcopal Church to renew life and ministry in the coming decades, as well as to assist one another in strengthening the local congregation.

There was a remarkable spirit of affection and collegiality apparent at the closing Eucharist held in Kanuga's beautiful Chapel of the Transfiguration. As the participants prepared to depart, they heard again the call of their Lord to serve His people, and to pray that their parishes might continue to be

signs of hope to a broken and fragmented world. It was a wonderful week!

—The Rev John C. Schuler, PhD  
The Church of the Ascension,  
Knoxville, Tennessee

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**Editor's Note:** Plans have already been proposed for three follow-up conferences in 1990: one at Kanuga, one in Texas, and one in California. For further information, write TAD, POB 11887, St Louis, MO 63105.

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*For ye are dead and your life is hid with God in Christ*

## Colossians 3:3

**My** word and thoughts do both expresse this notion,  
That **Life** hath with the sun a double motion.  
The first **Is** straight, and our diurnall friend,  
The other **Hid** and doth obliquely bend.  
One life is wrapt **In** flesh, and tends to earth.  
The other winds towards **Him**, whose happie birth  
Taught me to live here so, **That** still one eye  
Should aim and shoot at that which **Is** cn high:  
Quitting with daily labour all **My** pleasure,  
To gain at harvest an eternal **Treasure**.

— George Herbert  
(1593-1633)

— *via* All Saints', Worcester, Massachusetts



# How to Be Altar Guild President . . .

. . . in the midst of a great crisis as shown from the President's own notes pilfered from her handbag after the regular meeting of St. Mary's Guild on April 10, 1989.



Mary Potts, President. My Notes. Meeting, Here, Apr. 10.  
(Remember: Call Sarah and borrow more silver teaspoons so Mrs. Claybody isn't insulted by having to use a stainless one.)

1. Call the meeting to order.
2. Open with prayer.

Our God Father, we ~~want to ask~~ beseech ~~You~~ Thee to be present and ~~get us through~~ assist us in all our ~~troubles our arguments~~ our activities, and by ~~some~~ ~~weird miracle~~ Thy great mercies, endow our members with the ~~ambition the~~ will to ~~get the Altar brass all-~~ polished before Easter. to complete the task Thou hast given us to do in Thy Chancel.

~~For Christ's Sake~~

~~In the Name of Our Lord and~~

Through Jesus Christ our Lord.

Amen

3. Sec'y's Report. (Say: Will someone move to approve as read, thank you very much.)

4. Treasurer's Report. (Say the same thing, thank you very much.)

5. Old Business.

Old Business A: Polishing the Brass for Easter.

1. Say very calmly: It's only one week before Easter, and only Esther Tome and Jinny Nobbins showed up in the Sacristy yesterday to work on the Brass, and there are 22 separate candlesticks, crosses, etc. to polish yet, and two silver Communion services to clean. Tactfully try to get it across to Claybody that she can't Pour at the Easter Monday Tea unless she gets busy with the Maundy Thursday Polishing Cloth.

Old Business B: About Calling Father Lawler Father.

1. If Mrs. Boon is there, don't bring it up.

2. If she isn't there, mention carefully. Say: As we discussed at the last meeting, our new Rector would prefer to be called "Father" and he wishes the Altar Guild would set an example for the congregation; then Smile gently.

3. If Nelly Jones says we're going down the Road to Rome, ask Betty Bufferfield to explain that at least six churches in this Deanery call their rectors "Father" and they are all perfectly good churches with nice, low services.

4. If Mrs. Rudge says she's been in this parish for 50 years and every rector here has always been happy to be called "Mr.," don't answer back.

5. If no one says anything for a period of 30 seconds, Smile around the room and say: So we are all agreed to set an example for the congregation, etc. Thank you.

6. Now Business.

New Business A: The Junior Altar Guild

1. If Esther Tome is there, don't bring it up.

2. If she isn't there, say tactfully: Some members of the Junior Altar Guild whose mother we all know well were caught parading around the church in the Rector's best Alb

New Business B: Altar Duty for May.

1. If Jinny Nobbins is there, don't bring it up.
2. If she isn't there, mention tactfully that the lady who signed up for May Altar Duty always sets up the Communion with two cruets full of wine and no cruet of water, and no Chalice, and what are we going to do about it because she means so well?????
3. If no one suggests anything, wink at Betty B. and have her make a motion that Mrs. Boon go on Duty in May with the lady who already signed up, and teach her how to set up the Communion.
4. If Nelly J. lets on she thinks Jinny N. will quit the Guild if we put Mrs. Boon up to telling her she's forgotten the water and the Chalice all this time, drop the subject until after Easter when the Brass is all polished.
5. Ask for motion to waive disc. from Secy's minutes, Thank you.

Say Is there any other New Business?

1. If it's 3:30 already, don't give them a chance to bring up any more new business; say:  
Will someone please move the meeting be adjourned?
2. If Mrs. Boon is there, ask her to close with prayer.
3. If she isn't there, say,  
Our Father who art in Heaven  
Hallowed be Thy Name and so forth.
4. Then say: Refreshments are ready in the dining room.

— From *Games Christians Play*, by Judi Culbertson and Patti Beard

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## Faithfulness

The Church of St Mary the Virgin remains, and will continue to be, a parish of vital Catholic witness within the Episcopal Church. Our relationship to that Church is a relationship of love and obedience, and it is lived out in a spirit of critical acceptance that in no way deflects from our loyalty to this portion of the Body of Christ. This part of Christ's vineyard is deserving of your loyalty and love. And loyalty and love must continue if we are to witness as we ought in the portion of Christ's Mystical Body within which by His grace God has entrusted our souls.

— The Rector of St Mary the Virgin, New York City

# When You Quit Going to Church

## *Your Condition Is a Matter of Grave Concern to God*

Jesus pictured a shepherd, whose concern for a sheep away from the fold caused Him to leave ninety-nine sheep in the fold and go out and painstakingly search for the one which was missing (St Luke 15:4).

## *You Are Depriving Yourself of Spiritual Health*

The failure to worship and serve God results in the shriveling of the soul. Your spiritual nature cannot survive if you do not feed it. Your absence from church diminishes and weakens you.

## *Your Talents and Abilities Are Being Wasted*

Jesus taught that we have all been given the opportunity and ability to serve God in some way (St Matthew 25:14, 15). When you fail to do your part as a member of God's work force, then the cause of Christ suffers. You are needed.

## *You Are Letting Your Influence Work Against God and His Church*

Although you do not intend it so, your example says to all who observe your life that the church is not important and that God may safely be ignored. It is especially tragic that those who read this message in your example are often your own children and grandchildren.

## *Others Need You and You Need Them*

We need the mutual encouragement of one another in living the Christian life. By your absence from church you deprive others of the encouragement you could give them, and you deprive yourself of the strength which they could share with you.

## *Your Separation From God May Become a Permanent One*

Life is uncertain. We have no guarantee of what the future holds. Though you intend to come back to God, life may end too soon. The emphasis of the Bible is always upon now (II Corinthians 6:2).

—*The Messenger*, St. Thomas', Palm Coast, Florida



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# But I Don't Want To Go To Sunday School...

SHALL I MAKE my child go to Sunday School and Church? YES! Are you startled at such an abrupt answer? Why? How do you answer your daughter when she comes to breakfast on Monday morning and announces that she is not going to school? That's simple! She goes anyway. Or how about your son, after a sweaty football practice, when he lets you know he is not going to take a shower before supper? He takes one anyway, right?

So then, why are we so hesitant when it comes to spiritual discipline and growth? Why do we feel that it will "warp" or "pressure" our children if we insist on Sunday School and Church? We have no problem insisting on school attendance, homework, the dentist's office, or ball practice.

Obviously, from this inconsistency, our children soon learn that we "make" them do what we think is important. Therefore, Christian education and worship must not be so important as other life-style habits. In the long run, in terms of the eternal issues of our existence, is this the message we want to teach?

What, then, will we say when our children announce they do not "want" to go to Sunday School and Church? The answer is easy: *be as consistent* in this discipline as you are in the other important experiences of life. Tell them, "In our home, we all go to Sunday School and worship, and that includes you." It may not be appreciated at the moment, but an attitude of parental interest, even joy-filled participation, will make an impact on the development of your value structures which will last a life-time. . .and beyond.

—The Rev Malcolm Hughes

# Ethics Rules of the Road

THERE IS AN African tribe called the Nuer, good people who have a strong sense of communal care; gentle people, at peace with themselves and their neighbors. An interesting thing about the Nuer's language is that they lack words to sharply distinguish humans from animals—their peaceableness extends easily to their animal neighbors as well.

The Nuer are convinced that any child of theirs born obviously retarded or deformed is not a Nuer but a hippopotamus—a belief consistent with an elaborate mythology in which all animals have their proper place and responsibilities.

Although the Nuer do not have a well-differentiated notion of human and animal, they recognize differences in roles and believe that each creature is best cared for by its own kind. When babies are born with obvious handicaps, they are placed in the river to be cared for by their own—namely the hippopotami.

From our perspective, this is child euthanasia, for surely the babies die out there in the river. But the Nuer believe they are only act-

ing responsibly. They would think it very strange indeed if a woman were to become so attached to her baby hippopotamus that she would want to keep it.

Ethics is moral vision, the ability to recognize the significance of things that go on around us all the time, day in and day out, little things as well as big emergencies. All too often we ask, "What should I do?" without first asking, "What's going on?"

Before dismissing the story of the Nuer as more alien than relevant to our society, let us consider these examples:

During World War II, the American movie industry purposely engaged in a propaganda effort that depended upon one-sided, distorted depictions of the enemy to justify killing Germans and Japanese.

After nearly four decades of civil-rights legislation, our society still treats blacks and other minorities as less than fully human.

The advancement of women into the upper management ranks in business, industry and other professions is hindered by enduring

myths about the capability of women, what Simone de Beauvoir calls "the second sex."

And public consensus about abortion has been frustrated by extremists on both sides who misinterpret the rights and personhood of either mother or fetus.

We share with the Neur the moral responsibility to give accurate, honest descriptions of what is really happening. Because we have a tremendous capacity for self-deception, moral vision is no easy accomplishment. When our own interests are at stake, it takes real character to call things by their rightful names.

### Surviving tragedy and luck

Tragedy and luck also have parts to play out on the field of ethics. Tragedy and luck test our moral character.

People have long worried about the effects of bad luck on character and destiny. As the Greek philosophers and poets consistently remind each other and us, human excellence is fragile and needs careful tending.

Their classic tragedies are built upon narrations of good people brought to ruin by events beyond their control and driven by circum-

stance to do bad things. Faced with a tragic choice, human beings are "damned if you do" and "damned if you don't."

It takes courage and strength to hold on to convictions, especially in the face of tragedy. Because ethics is not about choice but about choosing rightly, it must be grounded on something more basic than just a desire to be good. Ultimately, ethics requires religious faith.

It is hard to deal with tragedy without bringing God into the picture. Ever since our ancestors began to notice that bad things happen to good people, we have asked why God lets these tragedies occur. If life has to have stormy moments, at the very least why doesn't God make the rain fall only on the unjust? Countless people question and sometimes lose their faith because of tragedy.

As Stanley Hauerwas reminds us, "For the Christian, the Gospel represents an elaborate training...in the skills to live joyously in the face of the tragic. For we believe, on the basis of the cross, that our lives are sustained by a God who has taken the tragic into his own life. Since we believe that our home and our significance are in him, we are freed from the obses-

sion of securing our significance against death. We are thus given the time and space that provides the condition for faithfulness."

It is this faithfulness that makes ethics possible, even in a world of tragedy and luck.

### When ethics gets funny

Before we can decide ethically, we have to free our vision from narrow self-interests, and humor can help by contributing to a more honest ethical judgment. Humor is the best way I know to puncture pretensions and self-deceptions. If we laugh at ourselves, we are more likely to be honest and humble.

Moralists often regard humor with suspicion, wary of its tendency to subvert the gravity and importance of moral reflection. Moralists can become so solemn and high-minded in the pursuit of goodness that humor disappears entirely. Heaven help us if we should joke around with an ethical issue.

With today's stress on ethics in business, it's unfortunate that there isn't more humor in the office. John Cleese, that wacky comic from the British TV shows, "Monty Python's Flying Circus," and "Fawlty Towers," is trying to

change that. Cleese is convinced that humor makes office managers less solemn and less pompous, allowing them to be more creative and adaptive to change—characteristics highly prized in our competitive business world.

"I'd suggest that a lot of solemnity is due to the fact that the egotistical kind of leader fears humor in all its forms, since he or she knows that any kind of humor threatens self-importance," Cleese explains. "And what the usefulness of self-importance is, I've yet to discover."

Cleese, in all of his marvelously zany wit, has exposed the reason why ethics needs to get funny once in a while. Without humor, we naturally take on self-deceptive airs that destroy honest decisions and actions.

Humor does have its dark side. In his "Ethics" column for *Esquire* magazine, Mark Jacobson tells of the time he rode in a taxi driven by an out-and-out racist. During the ride, the driver ticked off one racist joke after another. To indicate his moral disapproval of such humor, Jacobson refused to laugh along until finally, unable to tolerate it any longer, he told the driver to pull over immediately. But before he could leave the taxi, the driver



let loose with one last racist joke that was so funny that Jacobson couldn't help himself. He laughed. Although he didn't mean to laugh, or want to laugh, it just came out in spite of himself.

We can't always explain our laughter. But if we have experiences like Jacobson did, we must wonder whether humor is a window into our deepest fears, our most hidden values. If it is true that we are what we eat, is it also possible that we are how we laugh?

### Who are our heroes?

Moral heroes are role models who provide vivid, concrete examples of values in action—the application of the skills needed to live an ethical life. Without heroic examples to inspire and guide us, ethics ultimately becomes only an empty academic pursuit.

Who are our heroes and where do we find them? Are we sure we'll know these heroes when we see them? We might not always like what we find.

I recently talked with a public school teacher about the importance of heroes. She noted that in many of our elementary schools, young children wear fake plastic

beepers on their belts. At first I thought this was cute—here were grade-schoolers imitating professionals like doctors who wear beepers to alert them to emergencies that need their immediate attention. Certainly dedicated physicians are worthy heroes.

But the school teacher corrected me. These children wear plastic beepers to emulate drug dealers who sell crack and use electronic beepers to coordinate drug deals. And these are not adult crack dealers, the teacher said, but young teenagers in junior high school. These teenagers, with their gold jewelry, stylish clothing and seemingly unlimited money, are the new heroes that many of our children want to emulate.

We may look for heroes, but that doesn't guarantee we will find them. Or, more troubling, we may forget their importance. In his best-selling book, *The Closing of the American Mind*, Allan Bloom says, "As it now stands, students have powerful images of what a perfect body is and pursue it incessantly. But deprived of literary guidance, they no longer have any image of a perfect soul, and hence do not long to have one. They do not even imagine that there is such a thing."

If Allan Bloom is right, our biggest challenge is to remember who our heroes are. For Christians, that means looking to Scripture for stories of men and women who struggled to live moral and faithful lives.

Living an ethical life is not easy, especially in our complex world where issues of right and wrong are not clearly defined. In

order to “love our neighbors as ourselves,” we need all the skills we can muster to make the right decisions. A moral vision freed from narrow self-interest, nurtured by faith and molded by the example of suitable heroes—a sort of ethics rules of the road—can help us negotiate the way.



—David P. Schmidt, PhD

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## Celebration

While making bread for my family this morning, I was reflecting on the delightful quality of movement in our worship services. We light candles (and carry some of them around), carry crosses, process, sing (a lot!), move constantly—up for this, down for that—stand, kneel, bow. We hear stories about what has been, who we are, what will be. We talk about what they mean and what Our Lord is saying to us through them.

We set a table with a lovely cloth, a silver chalice, candlesticks, bread and wine. Our journey of worship every Sunday culminates—not in a sermon as in the church of my childhood—but in a foretaste of the heavenly banquet, the Marriage Supper of the Lamb, God’s great feast for all people (as Isaiah tells us). Who among us would not prefer a celebration to a lecture?

As I reflected I gave thanks to God for our Episcopal part of the body of Christ, for the kind of church that my children can enjoy and in which they can participate in so many ways—the kind of church where worship is primary, where play can be sacred, where God is seen to be both awesome and loving, holy and lavishly hospitable. I gave thanks for the satisfying of mind and heart and body at each Eucharist; for our earthy, incarnational approach to life, to celebration, to worship.

—Sandra Barton Friedrich

## AN INTERCESSION

O LORD Jesus,  
Who knowest them that are thine,

When thou rewardest thy servants the prophets, remember, we beseech thee, for good, those who have taught us, rebuked us, counselled us, guided us;

*And in that day show them mercy.*

When thou rewardest the saints, remember, we beseech thee, for good, those who have surrounded us with holy influences, borne with us, forgiven us, sacrificed themselves for us, loved us;

*And in that day show them mercy.*

When thou rewardest the great that fear thy Name, remember, we beseech thee, for good, those who have been our patterns of any virtue or grace, of repentance, acknowledgment of offenses, begging of pardon, obedience, patience, perseverance;

*And in that day show them mercy.*

When thou rewardest the small that fear thy Name, remember, we beseech thee, for good, ignorant disciples, halting followers, weak cross-bearers, kneelers on feeble knees, faithful believers who faint not utterly;

*And in that day show them mercy.*

Nor forget any, nor forget us;

*But in that day show us mercy. Amen.*

*As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith. (Article XIX, BCP, p. 871)*

## Mistaking Rome for Heaven

WHY WOULD ANY Protestant\* ever become a Roman Catholic? I first wondered about that more than 40 years ago when an undergraduate friend "poped" (as English slang used to put it). The question recurred recently as I read Malcolm Muggeridge's gentle, wise, and transparently honest account of his passage from boyhood fascination with the New Testament to reception into the Roman Catholic communion at 79. A trickle of other Christians whom I have known over the years have gone the same way. Why?

All but two of the people I am thinking of were Episcopalians. Is there something about Episcopalianism that makes it a slippery slope Romewards? As an Episcopalian myself, able to speak from inside, so to speak, I do not think so. I have solid reasons for being an Episcopalian and not being a Roman Catholic, and they grow more solid with the years.

I am a reformed and reforming Episcopalian of an old-fashioned

sort, which puts me out of step with many current trends. I believe in the infallibility of the Bible as an inerrant and theologically self-interpreting body of divine teaching. I find no biblical warrant for the idea that the church is empowered to interpret the Bible infallibly, making it an article of faith that what the church says, God says. I find the papacy and Vatican bureaucracy to be grotesque, antibiblical institutions, however true it may be that this or that pope is a good man. And the "irreformable" definitions of transubstantiation, the Mass sacrifice, and the immaculate conception and assumption of Mary strike me as biblically very wrong.

For these reasons I refuse Roman Catholicism. So do liberal and "high" Anglicans; but not all their reasons are mine any more than all mine are theirs.

Is it, however, *reasons*, in the ordinary sense of that word, that turn Protestants into Roman Catholics? I doubt it. Muggeridge, who



affirms the Incarnation while holding mystifyingly, that Christian truth is artistic rather than historical, says straight out that he can no more offer an intellectual explanation of conversion (he means conversion not just to Christ, but also to Catholicism) than he can explain "why one falls in love with someone whom one marries. It's a very similar thing." I guess he is right. Individuals feel that Roman Catholicism fits them, that it is where they belong, and so they move in.

Three things, I think, draw these Protestants to Rome. They are looking for an institutional focus of authority, or for reality (consistency and courage, as distinct from compromise and cowardice) in Christian commitment, or for maturity and poise, as distinct from ham-fisted play acting, in practicing the faith. They believe they see these qualities in Rome rather than in the Protestantism they know, and they make their move accordingly.

Nor is it just that the grass on the other side of the fence always looks greener. Many modern Protestants (including Episcopalians, in

case you wondered) really do wobble with a zany wildness, while Rome stays fairly steady. Protestants' conceited mancenteredness can make one feel they are playing a game called religion rather than serving God, whereas Rome is serious and sincere. Protestant amateurism in preaching, prayer, and pastoral dealing contrasts unhappily with Rome's cool professionalism and discipline.

I have sometimes wondered if the systematic dilution and killing of real religion in the liberal churches is not a Screwtape-type plot to drive all zealous souls into Rome's arms.

But it rarely works like that. More common is the move into Bible-believing, gospel-preaching, law-keeping, conservative Protestant communities, into which a steady stream of Roman Catholics flows, too. Traffic between Protestantism and Rome is not all one way. And I observe that what makes Roman Catholics into Protestants is conviction about God's revealed truth, the Bible.

—J. I. Packer, Senior Editor,  
*Christianity Today*

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\* Editor's note: "Protestant" is here used in its historic meaning, i.e. "non-papal."

# Book of Books

## Our People's Strength

I HAVE ALWAYS loved singing in church. I have favorite hymns. I suspect most people do. My mother and I would team up to reproduce a hymn. I would pay attention to and remember (in my own fashion) the lyrics; she would recall the tunes. As a child I greatly admired Percy Dearmer's hymns. Here is a favorite verse of mine, replete with clear, strong words, active verbs, and rich promises:

Book of books, our people's strength,  
Statesman's, teacher's, hero's treasure,  
Bringing freedom, spreading truth,  
Shedding light that none can measure:  
Wisdom comes to those who know thee,  
All the best we have we owe thee.

Even then I changed words so I might be included, turning "statesman" into "counselor." Even now I appreciate Dearmer's optimistic, liberating theology. The "book of books" is a book of strength. It is a book for and by the people, the divinely inspired and human product of those "who toiled in thought, many diverse scrolls completing."

I like the phrase "toiled in thought," for it suggests the discipline required in adult education. We understand how the Bible presents the church in collective, expansive imagery. I propose to emulate Dearmer by recommending clear, strong adjectives that further impart the biblical character of the church. Five words come to mind. (There may well be others!) If I were painting the biblical landscape with a broad brush, the people of God would need to be depicted as *created*, *chosen*, *pursued*, *sent* and *trusted*. Reflecting on these words will, I believe, allow us both to survey and portray essential biblical characteristics of the church.

—Dr Fredrica Harris Thompsett in *We Are Theologians*

## Biblical Amnesia

WHEN JOSEPH P. RUSSELL III entered seminary in 1965, he discovered how little he knew about the Bible. A lifelong Episcopalian who had pursued a career with the Southern Railroad after studying at the University of Tennessee, he had worshiped in three parishes before stepping into his first Old Testament class in the Divinity School of the Pacific in Berkeley.

Between chuckles, he recalled in a recent interview how the disillusioned professor lectured somewhere in the stratosphere over the heads of junior seminarians who, like Joe Russell, had never left the terra firma of Sunday School Bible lessons.

"I had never been initiated into the Scriptures as a way of deepening faith," he said from his home in Cleveland where he now serves as the Assistant to the Bishop for Leadership, Training, and Christian Education in the Diocese of Ohio. "My professor thought he was dealing with students of Bible at the graduate level. But almost all of us had no exposure to Scripture."

That beginning helped lead Father Russell to focus on his ministry of teaching the Bible to adults—as a parish priest, author and diocesan educator.

Stepping into his first pulpit in the turbulent year of 1968, he found himself "preaching into a vacuum of understanding." He learned that people needed to be more biblically literate and soon began devoting his energies to teaching adult Bible studies in ways that linked Scripture with the drama of liturgy. As a parish priest in the Diocese of Oregon in an era scarred by assassinations, rioting, and the Vietnam War, he helped parishioners to make connections between life issues and the Bible.

### Linking Bible and Liturgy

By leading serious study groups, he helped committed students to make the important link between Scripture and liturgy. "Liturgy reenacts Biblical stories through the drama of the Sacraments," he believes. Adults need to explore the stories in the context

of Sacraments, worship, and contemporary issues.

As a nationally-known speaker and author of books on Bible study, Father Russell recommends that parishes consider combating the problem of Biblical illiteracy on three levels, beginning with a course he calls "Basic Bonehead Bible." Classes can be offered once a week to expose learners to the overall themes of the Bible. Rectors might make such a course



*Father Russell*

part of an ongoing curriculum on the Episcopal Church.

Once students have completed the "Bible 101" course, they can move into a deeper experience of Scripture that provides a variety of study methods. Father Russell em-

phasizes that the course should "include what Scripture says about the world, not just what it says to us as individuals."

Connecting adult Bible study in the lectionary is the next step as participants in the third tier of a parish's Bible study program find ways to couple the Biblical narrative with the Sacraments and the preaching of the Word.

Using these three courses to cover Sunday mornings, Father Russell proposes that parishes schedule other classes during the week. Churches can consider the Kerygma or Bethal Bible program (an extensive thematic study of the Bible as a whole) or Education for Ministry (a two-year program anchored in the Scriptures). A third weekday model would pair adult parishioners with a mentor experienced in teaching and praying with the Bible.

### Special Qualities Needed

Teaching the Scriptures to adults calls for special skills, according to Father Russell. He admits that his list of requirements for a good study leader "might scare people away" from taking on a class. He believes that such a leader is one who:



- Is deeply involved in a life of prayer. "There is no substitute for that," he says.
- Possesses a deep knowledge and love of Scripture, and "is into Scripture every day, keeping up with biblical scholarship."
- Practices the ability to listen and care for people. "A lot of Bible study with adults is listening and caring."
- Develops an awareness of what makes groups work and "how to bring people on board" with what the participants are doing.
- Displays a consciousness of "what's going on in the world and in people's lives."

As a father of two grown children and a veteran of two decades of leading adult Bible classes, Father Russell is confident that teachers of this age group can use many techniques in the classroom that have proven successful with children. For example, he hints that using drama with adults is an effective way to "help us learn and envision the Bible. Theology comes out of our ability to lift ourselves out of the structure of our lives," by getting involved in acting out, illustrating, or writing po-

etry to describe meanings. "Scripture is imagined, vision, poetry."

Finally, Father Russell recommends that adult Bible study leaders be good storytellers. "The best and most exciting part of the study is the telling of the Bible's stories." Stressing that "storytelling is an adult activity, too," he challenges leaders to recall that "we are a storytelling people. It's part of our psyche. A good storyteller can help people 'imagine' their way into the Biblical story that is so powerful in itself that it doesn't have to be explained." He encourages adult learners to approach the stories in Scripture with what he calls a "second naivete" (as if one is hearing the story for the very first time).

Whether telling stories, performing plays, or drawing pictures as they help learners to make their way through the biblical narrative, adult Bible study leaders have a "ministry that is of crucial importance in the Episcopal Church," Father Russell emphasizes. Too often, he believes, "the people of the Church walk in amnesia (where) we have no power, no memory, no knowledge of where we have been, where we are, and where we are going." It should be the aim of good Bible study that

people would become instead "faithful witnesses in the world who know their story."

### Role of Women

Much of the story the church needs to recall includes the roles played by women in the Bible. "I have a specific concern that we see the role of women in salvation history," he says, as he expresses the hope that adult Bible study leaders will "tell (the women's stories) with conviction."

With similar conviction, Father Russell expresses his appreciation for the work of the Education for Mission and Ministry Unit (at the Episcopal Church Center in New York). "There is real support there for Bible teaching," he believes.

Study leaders who want to take greater advantage of Father

Russell's talents as an educator and writer will find more ideas in his book, *Sharing Our Biblical Story—A Guide to Using the Liturgical Readings as the Core of Church and Family Education* (soon to be available in its second edition, from Morehouse-Barlow).

Teachers can also explore his four-volume series entitled *The Daily Lectionary—A Weekly Guide for Daily Bible Readings*, published by Forward Movement. Planners of adult Bible programs in the parish can benefit from reading *In Dialogue—An Episcopal Guide to Adult Bible Study*, for which Dr John Vogelsang is co-author; it is available from the Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

—George J. Kroupa III in *Episcopal Teacher*

## "The Bishop"



with apologies to Kuzru



# Episcopal Book Club

## *Fall Selection*

### **FRANCIS: A CALL TO CONVERSION**

by Duane W.H. Arnold and C. George Fry

Zondervan 1988. 143 pages

“The son of the church catholic, Francis was a man of evangelical principles called to a mission of radical renewal. Francis was a man of catholic fellowship, evangelical faith, and radical freedom.” Surely, St. Francis of Assisi is one of the most universal figures of Christian history making his appeal to Christians of all traditions and colorings.

So in this refreshing and very readable book we have not only the story of the life of Francis but something more. Its two authors fuse their enthusiasm for the amazing character of St Francis of Assisi and tell his story with spontaneity and lightness.

In the second part of the book they draw out some of the significant themes of his life and seek to

interpret the significance of St Francis for the church and the world today. To do this they weave the writings of the saint into the backdrop of today's concerns. The result is a challenging book for clergy and laity alike, full of information about St Francis but resulting in a new inspiration to follow in the footsteps of the same Master whom the



little saint served with such devotion, joy and freedom. In a word, it is a book about Christian conversion.

Members of the Episcopal Book Club receive this as their Fall Book - one of four selections for the year. Annual dues are just \$30. To join the Episcopal Book Club, fill out and send in the application on page 60.



## HILLSPEAKING

ELSEWHERE IN THIS MAGAZINE, TAD readers will find a little "box" with the heading "Welcome." It sets out in bare bones fashion that Hillspeak has limited guest facilities to which any and all TAD readers are welcome on a first call, first served basis. Although the notice is brief almost to the point of terseness, the welcome is genuine within the limits of what we can offer.

Presently, there are two sets of quarters—The Calf Barn and Miss Vinnie's Cottage. Later this summer there will be a third, The Old Residence. They are sparsely but adequately furnished; simple but comfortable. Guests are asked to bring their own bed linens and towels. The Calf Barn guest quarters consists of a bedroom with twin beds and a bath with shower, but no cooking facilities. There is covered parking beside the bedroom door. Miss Vinnie's Cottage has a bed-sitting room with a double bed and a full length couch (not a fold-out) and a bath with tub. The kitchen has stove and refrigerator but no dishes, flatware or cooking utensils. A parking space about 100 feet from the front door is available.

How do you reserve either? Call 501-253-9701 and ask for the Resident Manager (he doubles in brass as the innkeeper). The reservation will be made at the time of calling and a written confirmation will be sent you. You will be reminded to bring the appropriate linens and, if you reserve the cottage and wish to prepare meals, whatever you want in the way of kitchenware.

If you want to be a little more active, Eureka Springs offers great sightseeing and shopping (arts and crafts are well represented), some of the best restaurants in the Ozarks, your choice of music shows, good boating, fishing and swimming, and other attractions.

The choice is yours. We will go about our daily chores and you will have the run of Grindstone Mountain. We will not interfere with your plans but assure you that you will be welcome to browse through Pass Along, use the Howard Lane Foland Library, spend time in St Mark's Chapel, attend coffee breaks if you wish—and breathe in unlimited amounts of pure Ozark air and listen to the quiet.

—The Resident Manager





# AND IN ALL PLACES



RECORD BISHOPS: In response to a query raised in a recent TAD we have received notification that five bishops from a single church is not a record. Grace Church, Cincinnati, and St John's, Detroit, also have produced five each, while Christ Church, Nashville, boasts eight. St Mark's, San Antonio, is called "The Mother of Bishops" having produced seven, the same number as Trinity Cathedral, Columbia, South Carolina...ARCHBISHOP CRANMER, who gave the Church The Book of Common Prayer and was martyred by Queen Mary, will not get a special stamp to mark the 500th anniversary of his birth. Cranmer, whose work along with that of Shakespeare and the Authorized Version of the Bible greatly influenced the English language, mustered the support of only three letter-writers to the British Post Office. Brit Rail had already decided not to inflict the indignity of naming a train in his "honor"...THE LITURGICS CHAIR at the General Seminary will be filled by the Rev. J. Neil Alexander, a Lutheran minister ordained to the priesthood last year...THE 70TH ANNIVERSARY of the founding of the Order of St Francis and the centenary of the birth of Fr Joseph, the Father Founder, will be celebrated this fall at Little Portion Friary, Mt Sinai, New York...A CHURCH ON THE MOVE, St Jude's, in the Diocese of Quincy, is moving its 100-year old building to the county seat in order to continue an Episcopal presence in Bureau County, If you would like to help, write St Jude's, POB 146, Princeton, Illinois 61356...FREE CATALOGUE of beautiful, traditional service leaflet covers for the liturgical seasons, major feasts, pastoral offices and various occasions now available from C. E. Visminas, POB 10189, Pittsburgh, PA 15232 [412-682-0150]...A TIP OF THE BIRETTA to the generous bibliophile who left Operation Pass Along two cartons of books and pamphlets in the entryway to the Big

Red Barn at Hillspeak. We will do our best to find good homes for them...MISS ELIZABETH INGRAM, 95, is the master of choristers at St James' Church, Bolivar, Tennessee. Is Miss Ingram the senior choirmaster in the Anglican Communion?...ALL HUMAN LIFE IS SACRED was the title of the fourth annual NOEL conference. For information on National Organization of Episcopalians for Life, write 10523 Main St, Fairfax, VA 22030 or call 703-591-NOEL...ALL SAINTS' BANNERS are used at Christ Church, Greenville, SC, with names of the faithful departed carried in procession with the words "Christ's Own Forever"...DR DONN F. MORGAN is Acting Dean of CDSP, not the Rev G. Bradford Hall as stated in the Lenten issue...EPISCOPAL CLERGY were surprised to read in Newsweek the statement that they "don't believe in the after-life." This from Douglas Stuart of Gordon-Conwell Theological Seminary...NON-ROMAN CHURCHES including the Episcopal Church may soon become the majority faith in Guatemala...THE BISHOP OF COLORADO preached to over 10,000 at an Easter service in Denver...HOLY LAND STUDY and travel information is available from St George's College, c/o Diocese of Central New York, 310 Montgomery St, Syracuse, NY 13202-2903...THE EPISCOPALIAN, the official voice of the Episcopal Church will soon be replaced by a new periodical...OVER 2500 PERSONS registered for the Ft Worth ECM Synod in June. The Episcopal Synod of America will acknowledge only male bishops and priests. Alternative use of the 1928 BCP is to be permitted, apparently as a pastoral measure, but the leadership seemed surprised at strong 1928 loyalty among many lay delegates. One synod bishop prohibited 1928 in his diocese and another stated privately that the 1928 was a "defective" book. A Rite I form of service was hastily substituted for the announced 1928 Evening Prayer and observers were either shocked or amused that one bishop didn't know the difference between the two...BISHOP SPONG, upon kneeling before a graven image of Buddha, informed the faithful of the Diocese of Newark that he "does not know a universal Christ"...THE BISHOP OF SOUTH CAROLINA, the Rt Rev FitzSimons Allison, is resigning in order to devote full time to fighting "the winds of strange doctrines blowing in today's Church"...THE BISHOP OF ROME in a well-publicized letter to the Archbishop of Canterbury restated without compromise the classic argu-

ments against the ordination of women and stated flatly that there can be no ecumenical progress unless this movement is stopped in the Anglican Communion...ABC NETWORK ANCHORMAN Peter Jennings was the guest speaker at the groundbreaking ceremony for the new Diocesan Center in Baltimore...MAKES THE HEART GLAD to read "we expanded the service schedule to three Sunday Eucharists and the pews were filled immediately"...TAD won the Polly Bond Award of Excellence from the Episcopal Communicators for best feature writing...OVER 60% OF AMERICAN FAMILIES say Grace at mealtime according to the Princeton Religion Research Center...NATIONAL CONFERENCE ON RENEWAL, MINISTRY, AND EVANGELISM will be Nov 8-12 at Ridgecrest, North Carolina...STUDENTS from the University of the South volunteered a week of work at St Jude's Ranch this spring...GLASNOST'S SHORT ARM is evident outside the urban centers of Moscow and Leningrad where religious minorities still suffer enormous persecution...MAKES THE HEART SAD to read a national church publication's reference to Henry VIII as "our founder"... "APPLAUSE IS APPROPRIATE" states an increasing number of ordination and service leaflets. Applause is only appropriate in an Episcopal Church if we have lost all sense of Whose House it is...BARBARA HARRIS, Suffragan Bishop of Massachusetts, said at Sewanee that she doesn't see why she should "have to bear the burden of working for reconciliation among people who have been hurt by her election," according to the National Christian Reporter...CONGRATULATIONS to St George's Church, Venice, Italy on its centennial celebration...MAKES THE HEART GLAD to read "the music and language of Rite I must not be lost from regular use in all of our parishes not primarily for historical or aesthetic purposes, but because it emphasizes transcendence in a time when the otherness of God is not often experienced"...THE FIRST LADY entertained the 101st Archbishop of Canterbury and Lady Coggan at a White House tea this spring...DANGEROUS? A bishop was astonished to hear a little boy say that a person must be brave to go to church. "Why do you say that?" he asked. "Well, I heard my uncle tell my aunt last Sunday that there was a canon in the pulpit, the choir murdered the anthem, and the organist drowned the choir"...The next TAD will be in your hands, God willing, on the Feast of St Michael and All Angels. - Editor

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
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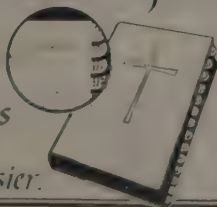


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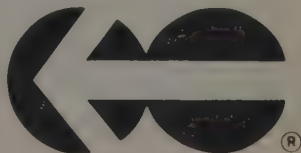
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### THE ANGLICAN DIGEST

The Rev C. Frederick Barbee, Editor  
P.O. Box 11887, St Louis, MO 63105

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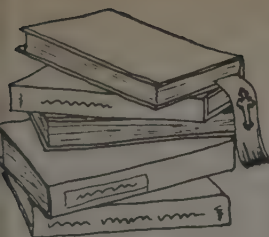
The Rt Rev Michael Marshall, Episcopal Director

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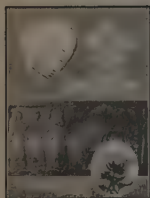
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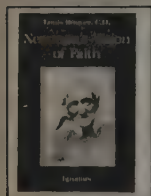
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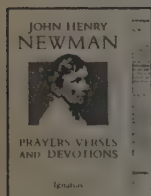
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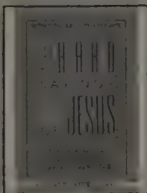
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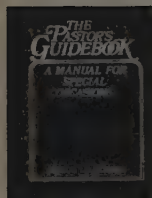
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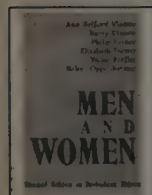
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# Tracts for These Times

IT IS THE 200TH anniversary of a seismic shock which also marked the beginning of modern times. Which is to say, were you and I to ride George Pal's Time Machine back to Paris of 1789, the language and feel of the place would be familiar—more familiar, believe it or not, than Boston of 1776.

The French Revolution was an attempt to force the New Creation. Scripture speaks longingly of the new creation—in us, and for us.

We can rightly sympathize with the "patriots of '89," who challenged the King and rallied the people. We can identify with the "lower clergy" of the First Estate, the curés and abbés, many of whom supported the "People" against the church hierarchy. We can see "liberals" and "conservatives" in familiar colors across the spectrum of opinion in that awesome year.

But it was still all an attempt to force the New Creation. The forcing, at the end of the day, created the Terror. Thousands upon thousands died. France in 1793 became an early rehearsal for Cambodia of 1973. How did it go

wrong? How did aspiration turn to protest turn to force turn to paranoia turn to horror? The New Creation, which amounts (as a description) to "faith working through love" in a person's life, is achieved, by faith's reckoning, at the expense of Another's prior sacrifice. The New Creation resists force and eludes philosophy.

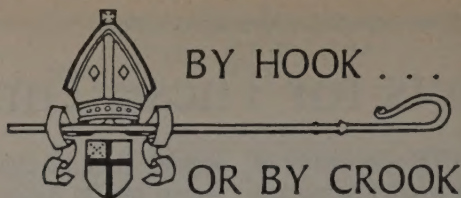
Imputing love reconciles me and gives me peace. It also redeems me from the need to control things. It creates, versus the steel hand and icy will of implacable force, a fleshy heart of unguarded compassion. Then the revolution is won.

The French Revolution, 1789 to 1989: a glorious striving destined to go wrong. How much more graceful the Glorious Revolution of 1688, the Thirteen Colonies in 1776, and the ever immediate revolution, in our hearts, by which "if anyone is in Christ, he is a New Creation."

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—The Rev Paul F. M. Zahl for *The Anglican Digest*. Graphic from *Les Misérables*, © Dewynter Ltd, London





JUST OCCASIONALLY you read a book which seems to articulate and focus the rambling thoughts of many years in a blinding flash and in a precise moment of truth. Charles Colson's brand new book, published this month by Servant Publications, is such a book entitled *Against the Night: Living in the New Dark Age*. It is a quite outstanding analysis of the trend of Western culture - namely towards a new dark age. The writing is clearly on the wall and Charles Colson reads and interprets it with a clarity which constitutes a clarion call for the churches today. "Positive cultural change...comes not from a synthesis of Christianity and culture but from a tension between the two...When the church transcends culture, it can transform culture...Is the church ready to take on this mantle? Are we really able to be a church that transcends culture? What would it take to set us apart?" What indeed? What will it take to set the church apart as God's "holy people"? Charles Colson is not a defeatist or a prophet of gloom, for he profoundly believes that at just such points in history as previous dark ages, the Christian church has risen like a phoenix from the ashes of a beleaguered and weary civilization with renewal and change not only for the church itself but for the world. Don't worry about the denominational label of Charles Colson! Read what he says. Then ask yourself if he has not a word for Episcopalians, here and now?

FROM all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

— THE BOOK OF COMMON PRAYER



30 years ago in TAD . . . 1959

## ENCORE !

### THE RENT



ETERNAL and most glorious God, who sometimes in thy justice dost give the dead bodies of the saints to be meat unto the fowls of the heaven, and the flesh of thy saints unto the beasts of the earth, so that their blood is shed like water, and there is none to bury them; who sometimes sel'st thy people for nought, and dost not increase thy wealth by their price, and yet never leav'st us without that knowledge, that precious in thy sight is the death of thy saints; enable us, in life and death, seriously to consider the value, the price of a soul.

It is precious, O Lord, because thine image is stamped and imprinted upon it; precious because the blood of thy Son was paid for it; precious because thy blessed Spirit, the Holy Ghost, works upon it and tries it, by His divers fires; and precious because it is entered into thy revenue and made a part of thy treasure.

We know, O Lord, that our rent, due to thee, is our soul; and the day of our death is the

day, and our deathbed the place, where this rent is to be paid. And we know too that he that hath sold his soul before, for unjust gain, or given away his soul before, in the society and fellowship of sin, or lent away his soul, for a time, by a lukewarmness and temporizing, to the dishonor of thy name, to the weakening of thy cause, to the discouraging of thy servants, he comes to that day and to that place, his death and his deathbed, without any rent in his hand, without any soul to this purpose, to surrender it unto thee.

Let therefore, O Lord, the same hand which is to receive them then, preserve these souls till then; let that mouth, that breathed them into us at first, breathe always upon them whilst they are in us, and suck them into thyself, when they depart from us. Preserve our souls, O Lord, because they belong to thee; preserve our bodies, because they belong to those souls.

---

*(From the Prayer before the Sermon preached by John Donne in commemoration of the wife of Sir John Danvers, 1 July A.D. 1627.)*



IN VINI

ET SALUS MEA QUEM TIMEBO. O ANNO.

DNS DEFENSOR VITAE MEAE AQUOTREPI

QUI AMOR PROPI ANT SUPER ME NOCENTES UT EOW

CARNES MEAS QUI TRIBULANT ME INIMICI MEI

IPSI INFIRMATI SUNT ETC ECIDERUNT.

SICONSISTANT ADVERSUM ME CASTRA NON TIME

BIT COR MEUM. SI INSURGAT IN ME PROELIUM

IN HOC ECO SPERO.

U NAM PETI DOMO HANC REQUIRAM UT IN HABITEM

IN DOMO DNI OMNIBUS DIEBUS VITAE MEAE. Tunc.

UT IDEAM VOLUNTATEM DNI ET PROTEGAR UT PLOSO

QUI AM CONDIT ME IN TABERNACULO SUO IN DIE EXILII

RAM PROTEGIT ME IN ABSCONDO TABERNACULI SUI

ET PETRA EXALTAVIT ME.

NUNC AUTEM EXALTAVIT CAPUT MEUM SUPER INIMICI

MEOS MEOS CIRCUITO ET NON MOLABO IN TABERNACULO

EIUS HOSTIAE IUBILATIONIS CANTABO ET PSALMIDICAM

EXAUDI OREM MEAM QUI CLAMATI AD TE

QUI SCRIBES ET EXAUDI ME.